

# THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY  
AND FREE RELIGIOUS FELLOWSHIP

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## WEEK BY WEEK

### A Free Religious Faith

THAT MAN must rescue himself from the consequences of his evil doing, or perish, is as clear as any other fact that stares modern times in the face. By "perish" we mean the crack of civilisations, and the "control" of human destiny by the age-long agencies of war, pestilence and famine. All this is clear, so clear that it has almost become banal, yet only a few are stirring within the multitudes to avert what is so palpable and real. By a few we mean those who consciously look the situation in the face, and are free enough in spirit to combat it without attempted reliance on second-hand formulas or cheaply won half-truths and dogmas.

The plain fact is that on the whole the mass of mankind is ruled by men who, using constituted authority, or authority created by themselves, have committed crimes which—to quote Lord Acton—"are worse than crimes by Madame Tussaud's private malefactors. Murder may be done by legal means, by plausible and profitable war, by calumny, as well as by dose or dagger". On the whole, the effigies and photographs of the modern rulers which are displayed in many of the public places of the world might, for their crimes, as well find a place in the "Chamber of Horrors" as in the exalted positions in which they are usually placed. It took a war of incredible suffering to banish Hitler's effigies and photographs from Germany, and Mussolini's from Italy. Who can doubt that if the truth were known and told about most of the other "great ones" that their prints also would follow those of the men who gained the ear of the whole world, almost literally, a few years ago.

Mankind in great areas of the civilised world is ruled by fear, torture, and the executioner—or with refined alternatives, adjusted to the sensibilities of the subjects. In various degrees of pressure this always has been so, but it is supposed not to be so in the modern world. This world lives under the great subterfuge of the deliberate pretence that evil is good. To quote Acton again, "The Reign of Sin is more universal, the influence of unconscious error is less, than historians tell us".

### A Responsibility of the Church

Traditional and ecclesiastical Christianity bears a grim responsibility for this. If Stalin has slain with greater deliberation than the Tsars—or most of them—then one of the reasons of his opportunity is that traditional Russian Christianity never said "nay" to the Tsars, indeed, more frequently aided and abetted the crimes. The voice of Christianity in Russia during the nineteenth century is heard in the voice of Tolstoy and not in the Church that excommunicated him. If Mussolini was the first ruler to break the crust of peace in the 'thirties by "plausible and profitable war", and showed the way in which it could be broken, then it was a handful of liberals in Italy who protested and not the Vatican. Traditional Christian theology, about which so much is being

written in exposition and support at the moment, has never been able to bear the practical strain put upon it. That the Church is the "Mystical Body of Christ" is denied by the evils the Church has done and connived at. Not all the holiness of the saints—and it is much—can wipe out the terrible fact of a woman burnt in Christ's name, or for that matter, poison gas used on Ethiopians without protest from those who could protest.

### Christian Values and Theology

These things should be stated amidst the constant current demand for the establishment of "Christian values". Not one word written here is intended in any other way than support for such an establishment; but first things first. Let the Church look to its own presuppositions; let it understand that its demand for "Christian values" is all too belatedly a contemporaneous one, and is still involved with a theology that under favourable circumstances might become more important to it than the values. If traditional Christianity is not engaged in unconscious dishonesty then the doctrine of the Trinity with its historic assumption of the Godhood of Jesus Christ, its doctrine—in full traditional circles—of eternal punishment with absolution to be obtained only from the Church, are just as important to it as the establishment of charity and justice between men. If the latter values are primarily important let the Church say so, and let it adjust its theology to the statement of that fact, and more important, to the nature of the human spirit that must establish it. A free religious faith, that is, a faith that has emancipated itself from the chains of the past, is the faith that can stare the modern peril in the face.

### The Assembly of Unitarian and Free Christian Churches

For those of such a faith the modern peril should not be a cause of defeat but one of adventure and opportunity. It discloses the task, to those who see, that should be accomplished; and perception of the task is at least the beginning of the joy in effort. Next week delegates of the Unitarian and Free Christian Churches are meeting at their Annual Assembly at Newcastle. Amidst the forces moving through the world they may seem a weak and insignificant one. But they will not judge their power against what seems to be, rather against all the majesty of truth; and they will take their strength from that.

They will be conscious that in their Assembly they not only represent churches, some of them apparently weak and neglected, but a mighty spiritual, human force. There are powers gathering, seemingly weak but nevertheless gathering, that seek salvation for the spirit of man outside the dogmas of official Christianity, and equally outside the brutal fanaticisms of a secular religion. The delegates at Newcastle will probably only realise their full responsibility if they realise this. They will be speaking not only for themselves or the churches

that have sent them there, but for the yearning for a new way of life that exists so inarticulately in the breasts of millions of ordinary good men and women. The Assembly of the U. and F.C. Churches will be an effort, under God, for the spiritual emancipation of the human race.

## JOSEPH MAZZINI NATIONALISM AND HUMANITY

By J. K. Montgomery

OF THE four men who contributed most to the achievement in the last century of Italian unity and independence—Mazzini, Garibaldi, Cavour and King Victor Emanuel II—Garibaldi captured popular imagination in this country and is still remembered as a romantic hero, but the other three are almost forgotten.

In many ways Mazzini was the greatest of the four men. He was a profound political thinker and his writings had a wide influence not only among his own countrymen, but throughout Europe. He inspired great movements, for which he laboured incessantly, and wherever those movements resulted in open action he took part in that action himself. He was a great moral teacher who remained always impersonal and never became egocentric as so many otherwise great teachers have become; he demanded loyalty to the principles he taught but never demanded loyalty to himself. His character was perhaps the noblest and purest that the nineteenth century produced. His whole life was one of self-sacrifice and of single-minded devotion to a great ideal for which he renounced all hope of personal happiness.

Born in Genoa in 1805, Mazzini early came under the suspicion of the Piedmontese Government, then arbitrary and despotic, and after a short imprisonment was banished. In February, 1831, he left Italy and went into exile in France.

In January, 1837, Mazzini came to London. There he had at first a bitter struggle against poverty, but gradually he became able to support himself by writing for English reviews. He continued from London his work of rousing the Italian people and, at the same time befriended poor Italians in London, notably the organ-boys, for whom he opened an evening school in 1841 and carried it on for seven years.

In 1848, "the year of Revolutions", the towns of northern Italy revolted against Austrian domination. Mazzini went at once to Milan.

He lived to see the final unification of Italy when the Italian troops entered Rome on September 20, 1870, but it was a bitter disappointment to him that his country was unified under a monarchy and not, as he would have wished, under a republic. In view of what Italy had suffered at the hands of her kings and petty despots, it is not surprising that to Mazzini republicanism was a dominant article in his political faith. He never became reconciled to the monarchy and his last years were devoted to republican propaganda, conducted chiefly from Lugano. He died in Pisa, on March 10, 1872, when on his way to revisit England. His body was carried in procession to Genoa attended, it is said, by some eighty thousand of his countrymen, and was buried in the Staglieno Cemetery on the outskirts of the city.

The immediate aim to which Mazzini's efforts were directed was the achievement of nationhood by the Italian people and by other peoples struggling to free themselves and become united. But this was not, for Mazzini, an end in itself. Behind the immediate aim was a greater aim, which embraced not merely the nation, but the whole of mankind; this he defined as "the association of the peoples to promote the organised and peaceful progress of humanity". But he argued that "in order that the peoples may advance together upon the path of their common improvement, it is necessary that they should start from a common basis of equality. . . . Every people is therefore bound to constitute itself a nation before it occupy itself with humanity". And elsewhere he wrote: "Every people has its special mission, which will co-operate towards the general mission of humanity. That mission constitutes its nationality. Nationality is sacred". It

will be noted that Mazzini's conception of nationality is very different from the selfish and self-centred nationalism which so often replaces it.

Again and again in his writings Mazzini states and elaborates his conception of the "association of the peoples". In a statement of his political creed he writes: "We believe in the Holy Alliance of the Peoples as the broadest formula of association possible in our age—in the liberty and equality of the peoples, without which association has no true life—in nationality, which is the conscience of the peoples, which assigns to them their share of work in the association, their office in humanity, and hence constitutes their mission on earth, their individuality; for without nationality neither liberty nor equality is possible—and we believe in the holy Fatherland, that is, the cradle of nationality, the altar and patrimony of the individuals that compose each people".

Mazzini believed that the progress of humanity was not merely an aim, but a fundamental law. "The world", he wrote, "is governed by one moral law—the Law of Progress. Man is created for great destinies. The aim for which he is created is the full, free and organised development of all his faculties". This belief in progress Mazzini shared with all the political thinkers of his century, though most of them arrived at it through a somewhat superficial optimism; they saw material progress taking place around them and never dreamed that there would be a relapse into semi-barbarism such as the present generation has witnessed in Europe. We can only hope that Mazzini's profound faith in human progress may be justified in spite of temporary setbacks.

When he regarded progress as an aim to be pursued, Mazzini consistently maintained that "the means given to man wherewith to achieve this aim is association with his fellows". "The watchword of the faith of the future is Association," he wrote. As "individualism" had been the key-note of the preceding age, "association" was to be the key-note of the age on which he believed that Europe was entering. And subsequent history has by no means disproved his contention, though "the peaceful progress of humanity" has been terribly interrupted by world-wide wars. In spite of those wars (and, in part, because of them), the idea of "the association of the peoples" is dominant in the world today. Within the nations, too, individualism has largely given place to association, though in some countries association has taken forms of which Mazzini expressly disapproved.

Parallel with the change from individualism to association, Mazzini insisted that the new age should lay stress upon "duties", as the age initiated by the French Revolution had laid stress upon "rights". This is the theme of his once well-known essay "On the Duties of Man"—a noble book which ought not to be allowed to sink into oblivion.

I have said that republicanism was an article in Mazzini's political faith. His reading of Italian history had led him to the conclusion that only under republican forms of government was liberty possible, and upon liberty of every kind he strongly insisted. His republicanism was based, too, on trust in "the People", and I hesitate to say that that trust was misplaced, for the evil that we see today has been wrought mainly by aggressive minorities who have seized power and abused it. But in more countries than one "the People" has too lightly yielded up its sovereignty to those minorities.

To Mazzini the cause of nationality in Italy and elsewhere and the cause of humanity were essentially religious questions. "God and the People! Such is the programme of the future", he wrote soon after the formation of Young Italy, and when, later, he formed a society called Young Europe, he laid down as general principles: "One sole God; one sole ruler—His Law; one sole interpreter of that Law—Humanity". Commenting on these principles, he wrote: "The school which it was my object to found (and of which Young Europe was the germ) . . . rejected every doctrine of external, immediate and final revelation. It substituted for these the doctrine of the slow, continuous indefinite revelation of the providential design, through the collective life of humanity. It deliberately rejected the idea of any intermediate source of truth between man and God, other than genius united with virtue; and of every power owing its existence to any pretended right divine, whether monarch or pope".

## IT OCCURRED TO ME

By Muriel Hilton

THE BEST part about Spring cleaning is the last ten minutes when the washed curtains are put back into their places, when the pictures, their glasses clean and shining are hung in their accustomed nooks and when, to crown the effort the vases are filled with garden flowers. One beholds the effect with the glad satisfied eye of a creator, and the hours of back bending and muddle soon assume their rightful place in the past.

I had just finished the front room when our artist friend called. Her spirit is always a soaring one, but this morning she was so buoyant that she seemed to float into the room.

"My dear!" she exclaimed. "It's like a picture. I saw that the curtains were up, so I just had to come and look."

She viewed the room from the door as though it might be an exhibit at the Royal Academy.

"Yes, I must congratulate you", she said. "It looks beautiful."

I glowed with pride and her infectious spirit soon banished my tiredness. After a few minutes in which she praised the details of my work she turned and said, "What do you think? I've sold a picture".

I felt as excited as she was. It appeared that a proprietor of one of the local hotels had seen one of her flower studies displayed in an artist's shop window. She gave a vivid account of every detail of the transaction, making every point glow with significance.

After she had gone, I thought it was so like my friend to admire my Spring cleaning before telling me about her good news. She is like that. Perhaps that is why she is such a happy person.

Looking through my copy of *The Little Locksmith* by Katharine Butler Hathaway, I unfolded the review of it which was between its leaves. It appeared in *John O' London's Weekly* and was written by Elizabeth Myers. Those who read it know that it revealed the treasure trove of both the author's and reviewer's spirit. Both had to wrest their happiness after a long desperate fight against almost overwhelming handicaps and both attained an unusual penetration into the heart of things. Elizabeth Myers said that Mrs. Hathaway "developed the genius to find the strange in the ordinary, the mysterious in the familiar, the boundless in the confined, the eternal in the fleeting". Later in the article she says that to attain this awareness, "a simplification of one's exactions is called for, but the reward of narrowing down our demands and extending our responses is a wonderful happiness".

How few people narrow their demands and extend their responses! The tendency is to extend our demands and narrow responses with the result that many people are discontented, bored and envious of others. Children if they are not spoiled naturally find unlimited scope for adventure in the common day, but as they grow into adolescence they are apt to demand more and more in the way of artificial stimulus. There are a few people who retain this ability of wrestling the essence of joy from everyday living and who thereby develop their own resources, but there are not many.

My old school teacher is one of these. The texture of her life is very simple and thus the little adventures of common days are thrown up in vivid relief. To meet her at any time is to experience an intensity and heightening of the spirit, and her joy is indeed infectious. She reaffirms the testament of the mystics of which Katharine Butler Hathaway and Elizabeth Myers are in direct descent, that joy is at the heart of life and can be found by those who are humble, loving and childlike.

In the current newsletter of our church there is this item. "One of the endearing things about Mrs. A. E. Taylor, whose death was such a shock and sorrow to many of our members, was her love of flowers and the trouble and thought she took in sharing them with those at the church who have no gardens. From spring onwards throughout the summer she brought one or more bunches of flowers for someone at the church. It was very fitting that the church was made

to look so beautiful for her memorial service and that Mrs. Taylor's family requested those who wanted to send floral tributes to send them in the form of bunches and sheaths, so that they could be given afterwards to the sick and aged of the congregation."

I was reminded of the joy in receiving flowers when travelling home from Tenterden recently with one of our London lay preachers. I was staying the night with a family of our Northiam church and before I alighted from the bus my companion remarked, "I preached there years ago and what I remember most vividly was the bunch of Sweet Williams and the ripe plums that I was given to take home with me". I mentioned this to my friends but they had quite forgotten. All through the years they have given visiting preachers flowers and fruit from their garden, and their giving is as natural to them as breathing. A copy of T. Kahlil Gibran's book *The Prophet* was lying on the table in their room and I opened it at those lovely words on giving, a passage that is known and cherished by many. "There are those who give with joy, and that joy is their reward. And there are those who give with pain, and that pain is their baptism. And there are those who give and know not pain in giving, nor do they seek joy, nor give with mindfulness of virtue; They give as in yonder valley the myrtle breathes its fragrance into space. Through the hands of such as these God speaks, and from behind their eyes he smiles upon the earth."

## RADIO RELIGION

By "Listener"

A VALUABLE course of six lectures has started on Saturdays at 8 p.m. in the Third Programme and deals with two of the most controversial issues of our times. The title is "Christianity and History" and the lecturer is Herbert Butterfield, a distinguished Professor of Modern History at Cambridge. The first lecture was given on April 2nd: the remainder will follow on successive Saturdays.

The introductory lecture dealt with Christianity and the Historian. The Christian Religion, as a historical religion, is deeply concerned with the range and authority of the historian's work. Man seeks a philosophy and wants a creed to live by. But the historian as historian is no more competent to supply this than a biologist or a chemist is qualified by his specialised knowledge to be an authority in theology. An interpretation of history is inevitable and for the fulness of our commentary on the drama of human life in time we have to break through the historian's technique and go to the poet and the prophet, the philosopher and the theologian. Hence he boldly affirms that we decide our total attitude to the whole of human history when we make our decision about our religion—and it is the combination of the history with a religion or with something equivalent to a religion which generates power and fills the story with significance.

How important this contention is may be seen in the contemporary problem of Russian Communism, "the most formidable threat to Christianity today". The Marxian creed is based upon an interpretation of history. It leaves out religion, as it is normally understood, and in the end makes a religion out of dogmatic materialism. This narrow creed evokes a passionate devotion which has given it power to extend its sway over vast areas of semi-Christian countries. It can only be effectively resisted and overcome by a better interpretation of history and a religious faith of equal or greater intensity. To enter the lists without this equipment is to try and fight the jet-plane with cavalry.

Professor Butterfield warns his hearers that as in these lectures he will deal with the interpretation of history and especially with the moral problems and moral paradoxes that are presented by the spectacle of world history he will be discussing it in an unprofessional manner, i.e., outside his status as a technical historian. He frankly states his point of view as "I do not regard history as a self-explanatory system—I must draw material from outside—I must bring in religion—treating religion itself for the time being in its aspect as our interpretation of the course of ages. I shall always assume with the ancient Hebrews that there is a moral element in the story and that this does not merely interpolate itself here

and there, as though I could capriciously call upon it just when I liked. In other words, I shall assume that if the moral element exists at all in history it confronts us at every inch of the way". (If I may venture an opinion, the Week by Week Notes in THE INQUIRER unflinchingly illustrates the same conviction.) This is perhaps the most important of all that Professor Butterfield had to say, for its obverse is very prevalent and a more serious obstruction to Christianity than the natural sciences.

## "LOOKING ROUND"

### Mostly at Unitarian Affairs

ONE OF the meetings of the General Assembly next week will be of more than usual intimate interest. It will be that held on the Wednesday afternoon at 1.45 p.m. when a presentation will be made to the retiring secretary, the Rev. Dr. Mortimer Rowe, and a welcome will be given to the new secretary, the Rev. John Kielty.

The Sunday morning service on the B.B.C. Home Service Programme on May 15, 9.30-10.15, will be broadcast from the First Presbyterian Church, Rosemary Street, Belfast. The preacher will be the Moderator, the Rt. Rev. R. W. Wilde, and the organist will be Mr. Albert Taylor.

The current issue of the *Hibbert Journal* (writes E.W.M.) is full of interest and learning. Principal John Murray writes with his usual urbanity on "The Nemesis of Diversity"; Charles Morgan heralds the appearance of a new translation of Fromentin's novel, *Dominique*, and there is a forceful article by the Rev. T. F. Torrance on the interactions of religion and philosophy. But I was specially impressed by "Pressure Group and the Community", written by Kenneth Henderson, a Supervisor of Religious Broadcasts for the Australian Broadcasting Commission. Academic knowledge it not difficult to come by, insight is more rare. This author deals with a practical and immediate danger—that arising from the conflict likely to come about between the community and a powerful group seeking to create an intolerable situation as a way of enforcing its demands. This is the sort of writing a fully responsible citizen dare not neglect.

The Warrington Congregation has received, with great regret, the resignation of the Rev. J. B. Tonkin, who has accepted the invitation to become minister of the Sydney Unitarian Church.

Mr. and Mrs. Tonkin expect to sail for New South Wales early in August, thus bringing to an end a happy four and a half years' ministry at Cairo St. Chapel.

A correspondent writes:—

"In the foyer of the Curzon theatre after the premiere of *Germany's Zero Hour*, I heard the comment that this film was "pictorial Sartre-ism". The comment is apt. This film which was awarded the Locarno Film Festival prize is undoubtedly a fine production technically. The pictures of Berlin's ruined streets and buildings, with men, women and children living amid all its wreckage, was realistically portrayed. But at the same time I am puzzled that the prize should have been given also for its scenario, for it seemed to me that it is in this field that it fails.

"The story is a continuous episode of tragedy and despair; laughter, cheerfulness, friendliness are entirely absent. *Germany's Zero Hour* tells the tragedy of Berlin life in the post-war period, the ghastly living conditions, the quest for food, the black market intrigues in which even the very young participate, the petty domestic squabbles to which this horrid situation gives rise, all these are vividly brought out. The climax comes when a young lad in his teens poisons his father because he is a burden on the family. The latter is ill and matters are further complicated because an elder son is at home hiding from the authorities. There are only three persons' rations for a household of four. Frightened after killing his father, the young child takes his own life.

"Roussini, the director of this film, I feel, in his effort to awaken the cinema-goer's feelings has tended to over-emphasise the miserable and unhappy aspects of the situation.

His view is that horror must be realised to be overcome. I may be wrong but I came away feeling that *Germany's Zero Hour* will create not the urge for action to overcome this appalling problem, but rather a mood of complete hopelessness. It is a film of despair."

"INQUIRER."

**Pulpit Vacancies.** The congregations at Bootle, Bournemouth, Chesterfield, Croydon, Gainsborough, Harwich, Maidstone, Oldbury, Padiham, Rotherham and Tenterden have not yet reached a pulpit settlement. Among the churches oversea, Cape Town is extremely anxious to secure an able minister as soon as possible.

## THE GENERAL ASSEMBLY COUNCIL

1949-52

IN ADDITION to the Honorary Officers, the following members have been appointed or elected:—

### (i) Appointed by District Associations, etc.:

Dr. L. Johnson, Miss M. Stevenson, Mr. H. Baily, Revs. S. E. Bowen, H. S. Carter, R. V. Holt, G. R. Jones, F. Kenworthy, J. A. Kennedy, J. McLachlan, F. Mumford, E. S. Price, M. C. Ratter, J. H. Smith, A. R. Taylor, K. Twinn, W. Waddington, P. C. Whiteman, R. W. Wilde, W. B. Tavener. (Three still to be appointed.)

### (ii) Elected by Personal Subscribers:

J. H. Brook, Mrs. A. H. Hardman, Miss Anne Holt, Mrs. S. Martineau, C. H. Pollard, L. G. Russell, Revs. J. H. Coram Davies, E. G. Lee, R. Philipson.

### (iii) Elected by Congregations, Ministers, etc.:

Mrs. H. Baily, Miss M. Ballantyne, R. Bartram, N. D. Blake, A. Broadbent, M. C. Chancellor, Mrs. R. V. Holt, S. J. Kennett, W. Lloyd, C. Mackay, Mrs. A. D. Mitchell, Miss R. Nettlefold, Mrs. A. Nightingale, J. A. Ratcliffe, Mrs. F. Sokell, Miss D. Tarrant, Revs. H. Crabtree, L. A. Garrard, G. J. G. Grieve, E. Rosalind Lee, A. H. Lewis, L. Redfern, A. W. Vallance, B. Viney.

## NEWS FROM THE MIDLAND DISTRICT

### From Our Midland Correspondent

MUCH has happened in this area since my last Notes appeared. Then there were only two vacant pulpits; now there are six. At the end of September the Rev. H. Warnock retired from the active ministry and that caused vacancies at Walsall and West Bromwich. Quite recently Mr. E. T. Pearce, Lay Pastor, resigned from Moseley and Waverley Road and entered into business at Cleeve Prior. It is intended to link together Walsall and Tamworth. Both are "old foundations" but each is attractive in its own way. Moseley and Waverley Road are at present concerned with renovation schemes. At Waverley Road, just 50 years old, there is the making of a fine community church. A good Sunday School has been built up, there is a "Pleasant Wednesday Afternoon" with over 100 members, and an "Over-forty" Club which draws its members from all parts of Birmingham. The Church of the Messiah is in possession of its beautiful Manse in a central position in Edgbaston. The Beadle's house, quite near the church, has been recently reconditioned and is now more comfortable and commodious than it has ever been. The Church of the Messiah is privileged to offer accommodation and hospitality to the various organizations which hold their Annual Meetings in Birmingham. The M.S.S.A., once known as the "Cinderella" of our organized activities, is showing much enterprise in bringing to this district the "Youth Secretary", Rev. H. H. Chetham, for a second visit within twelve months. A Singing Festival is planned for the Autumn. The District Women's League brought Mrs. Mitchell from London in February, and is organizing a Joint Meeting with the South Wales District League at Gloucester in June. The M.C.U. Annual Meeting in March was honoured by the presence of Professor Stratton, President of the General Assembly. The Lay Preachers of the district meet regularly for conference and fellowship and are kept busy filling the vacant pulpits. Two of their number are attending the Easter School for Lay Preachers at the Christian College. There is still one veteran minister in active service in this area—the Rev. T. A. Gorton. Mr. Gorton entered the Unitarian Ministry in 1896, and settled at Kingswood in May, 1909, almost 40 years ago!

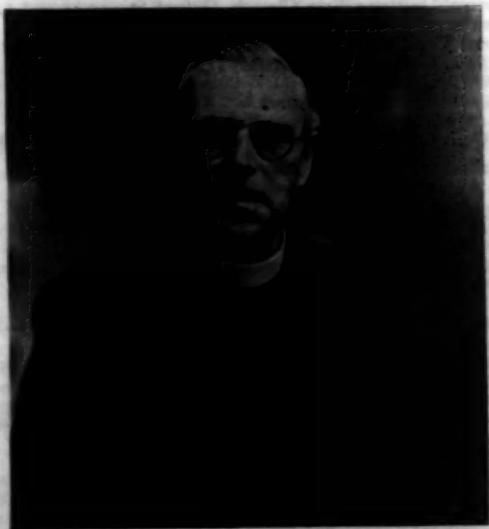
**A Quiet Day.**—On Tuesday, April 5, a Quiet Day was held in the Crewkerne Unitarian Chapel made available by the kindness of the minister and congregation. The day was conducted by the Rev. Dr. J. Stephens Sparks. Of the 17 people present nine were ministers in the Western Union who came from places as distant as Plymouth, Cheltenham, and Bristol; there were also lay preachers, a ministerial student, a Methodist minister and lay friends. It is difficult to measure the effect of such a day but to the writer it was an experience of exceeding spiritual value, and one minister described it as the best day he had known in an eleven years ministry.

## "PROFILE"

G. Randall Jones

It is said that members of a certain congregation, holding an "after-service inquest" on the preaching qualities of a visiting minister passed this unanimous verdict: "He appears to be a great scholar because we didn't understand a word of what he said!" That visiting minister could not have been George Randall Jones, for he, being a scholar and not just appearing to be one, never fails to make most difficult points crystal clear to the most simple hearers. Whatever the speeds of convoys—and they vary—he makes the speed of the convoy of which he has command at the time, the speed of the slowest ship. In this way, the destination is safely reached and "the goods are certainly delivered".

Not a point escapes his eagle eye while he sits on Committee, and the Western Union will eternally remain in his debt for his wise counsels and clear presentation of difficult



(The Rev. G. Randall Jones, B.D., of Bridport, is the preacher of this year's Assembly Sermon.)

problems. He is a born administrator, teacher and preacher. In his earlier years he was a Civil Servant, but the simplicity and scarcity of present-day official forms confound even him—as they do others! Later, assisted by scholarships, he graduated in science at London University; took a prize in natural sciences and double honours in a teaching diploma; then entered the teaching profession for about five years. But his soul found not its peace until he decided to enter the Unitarian College, Manchester (where he had a particularly brilliant career) to equip himself for the Unitarian ministry.

Most readers of THE INQUIRER are acquainted with him through his reviews and articles, always clear, concise, conclusive, but how few know that in his rare spare moments, he delights in making children's toys. And if only you could have seen him (as the writer did) rolling on a carpet to entertain and be entertained by a child! This gentle man who finds hearing difficult, heard and was heard by that child, and will be heard by every true child. This, then, is he who has been deservedly selected to be this year's Special Preacher of the Annual Sermon at the General Assembly Meetings at Newcastle-on-Tyne.

Fortunately, for nearly thirty years his sermons have reached the "Church of the Larger Fellowship"—they have been syndicated as newspaper articles, appearing week by week in this country as well as in an important Indian newspaper under the pen-name of "Pathfinder".

And his views of the ministry? They're worth digesting. "I can vouch that never has a job taken up so much of my time as that of a minister. It is a seven day of the week job, and no eight hours a day either. There are three essentials for a modern minister: firstly, he must be a preacher; secondly, he must go round and visit his congregation; thirdly, he must be a leader of young people—a Sunday School man. But the man who will excel in all three has yet to be born."

In the South-West, the name of Randall Jones is synonymous with Respect—but he enjoys a good joke and a good smoke.

## CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

### CAN WE TRUST THE EXPERTS?

SIR,—May I make a belated comment on the very valuable article by the Rev. G. Randall Jones on the danger of accepting without question or examination the ruling of the "experts" in matters of religion? The plausibility of the argument he demolishes seems to me to rest upon two mistaken assumptions. The first is that religion is something which can be vicariously received; the second is that religion is the product of intellect or knowledge in the narrow sense. I do not think I am exaggerating when I say that these assumptions threaten the values upon which civilisation must ultimately depend; for they reflect an attitude towards religion which is superficial and pessimistic in its spirit, and undemocratic in its implications. Surely religion, if it is to be effective, must draw its compelling power not from the people doing or believing what they are told, but from the inner life of the soul, in the orientation of which mind and will play quite a small part. Sincerity, which is of the essence of religion, must come from within, and what is concealed from the wise and great is often revealed to the simple and humble. It is a marvellous and sobering fact that, although the world is so complicated and in many ways so puzzling even to the highest human intellect, everyone can distil from it sufficient to live by and the rôle of none need be merely passive or woodenly receptive.

Perhaps we should add, however, a word of warning against supposing that this means that one opinion is as good as another. To close our minds against "experts" as such would be arrogant folly likely to result in the disaster it deserved. We have to pick and choose because the "experts" differ among themselves, and only by the right use of reason can we judge what is worthy of acceptance. But we must try to be quite sure that our devotion to "what I think" is not a mere camouflage for obstinacy, prejudice or self-assertion.

Tolstoy dealt very well with the subject under discussion in an essay called "Reason and Religion" (1894), a good translation of which is easily accessible in a little volume *On Life and Religion* in the World's Classics series. In this essay he attacked with great vigour the notion that a man may safely allow others to do his thinking for him. He realised that this leads directly to slavery of a most paralyzing kind, some of the fruits of which he doubtless saw in the backwardness and misery of the Russia he knew. Hard as the admission is, we cannot suggest that the error has been less prevalent or less damaging in the twentieth century than it was in the nineteenth.—Yours,  
Southport.

Eric Glasgow.

### THINKING AND MARXISM

SIR,—Mr. Whitby's remedy is not as convincing as his analysis. On his showing the number of those who have been "influenced or convinced by popular mechanistic views" is large. He is not afraid to suggest that the liberal churches have failed sadly to make any notable impression on the mass of agnosticism and religious indifference. He doubts whether we have enough ministers sufficiently well-equipped to tackle the job. And yet his one positive proposal for coping with the problem is that ministers during the course of their parochial work should make time "for helping folk in their intellectual doubts and difficulties". Sound as far as it goes but however well done it would not reach very far. Our churches only number a few hundred and a generous estimate of the total membership and occasional contacts should convince even the most optimistic how few of the millions of Britons would be directly influenced. Furthermore our ministers have little time or energy for other work. Sermons and pastoral duties and the running of the social institutions deemed indispensable to a modern church keep them occupied. So there is not much chance of any major influence. Surely the immensity of the task demands something more drastic. It looks as if for this missionary enterprise, we shall have to revise our notions of the exceptional preacher's scene of labours. The people he needs to instruct do not come to church. He must go to them. This means that for their sakes and the welfare of the community the congregations might be asked to set him free for a period. It will be a self-denying ordinance for both. The congregation must conduct their own worship—none the less acceptable to God. The preacher must leave the shelter of the sanctuary and face the bleak indifferent audience of the street. The conditions are hard, equivalent on the spiritual plane to the blood and sweat of the physical struggle Churchill once offered us. But the greatness of the opportunity kindles the soul.—Yours,  
F. Homing Vaughan.

### AN INVITATION

SIR,—The two churches in my charge are holding Socials during Assembly Week to welcome old friends who will be in the district: on the Monday evening at South Shields for the Rev. and Mrs. R. W. Davidson; at Sunderland on the Friday for the Rev. W. Burr. This is the most distant corner of England from London and the ordinary member of the churches in this area has little opportunity

of personal acquaintance with the wider aspects of our movement. If, therefore, there are any friends arriving on the Monday or remaining over Friday, who would like to make acquaintance with these two small churches, I can assure them that they would be heartily welcome at either function—and their presence indeed would be a real service to the cause.—Yours,  
F. J. Hamblin.  
Sunderland.

## THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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## NEWS REVIEW

**Bournemouth**—On Wednesday, April 6, a well attended Social Meeting was held to bid farewell to Dr. and Mrs. Brown, on their departure to the United States. The Chairman, Mr. G. H. Isaacs, expressed the regret of the congregation and their appreciation of Dr. and Mrs. Brown's services to the church. Miss K. E. L. Sheffield handed Dr. Brown a cheque and when acknowledging it Dr. Brown stated that their stay in Bournemouth had been a happy one and that he hoped in the future to revisit the friends that he had made. No successor has yet been appointed.

**London: Mansford Street.**—Two events occurred here recently which may be of interest. One was the Church and Sunday School Anniversary when the Rev. Harold Gore was the special preacher. Mr. Gore was brought up in this church and served as a Teacher and as Secretary both of the Sunday School and Church, before entering the Ministry. The other was the visit of the Mayor and Council together with the Town Clerk and other officials. The Minister spoke on the contribution which Unitarians had made and were making to the Religious Public Social and Educational life of this country. This is the first time that the Civic Authority has attended this church for worship, in its long history. His Worship read the Lessons and afterwards, together with the Councillors, enjoyed a social hour in the schoolroom with members of the congregation.

**London: Essex Church.**—A well-attended meeting received from Mrs. S. Martineau an encouraging Report indicating the Church is living up to its motto "the whole church ministers". Attendances at Services are well maintained, the Sunday School flourishes, and activities of both Youth Group and Women's League continue in usefulness. Mrs. Martineau said it was a matter for encouragement that they had achieved during the year all they had set out to do in the matter of repairs and renovations. The organ had been overhauled, the floors repaired and church and schoolroom cleaned. In a warmhearted tribute to the ministry of Rev. John Ballantyne it was stressed that his inspiring and devoted work was such, that in the neighbourhood, Essex Church performs the task of a parish church.

Dr. Dorothy Tarrant in bringing greetings from the neighbour church at Wandsworth, reminded members of the words of the Psalmist "the children of thy servants shall continue". Some present were indeed children of great and good servants of God but in a wider sense everyone was and could be. The psalmist followed with the words "shall continue". Continue did not mean doing the same things, going on in the old way. It meant going forward, to new places, around new corners. And the word "shall" indicated a spirit of determination. It was encouraging to find the Essex Church congregation facing its tasks in this spirit.

**Yarmouth.**—After a search lasting several years Yarmouth Unitarians have found themselves a more permanent habitation. Their 96-year-old building was destroyed in 1941 by a bomb which dug down to the foundation of the original chapel erected there 200 years ago. A former R.A.F. hut has now been purchased and erected on the South Quay until a permanent church can be built. On Saturday afternoon, April 2, Mr. E. Kingham, M.P., formally opened the premises. The new church can seat about 150 people and on this occasion was filled to capacity.

Among those who joined in the Dedication Service, conducted by the Rev. H. Stewart Carter, were the Mayor and Mayoress (Mr. and Mrs. F. H. Stone), the Rev. W. Broadbent, of Framlingham, Rev. H. Gore, of Ipswich and Bury St. Edmunds, and Messrs. R. H. Mottram and V. Lewis, Eastern Union representatives. After the congregation had been seated, the Mayor handed the key to the Lay-minister, Mr. L. H. Kaufmann, and spoke of the work done by him in the church and town. The Rev. L. Mason, of Norwich, preached a sermon which was an inspiration to the large congregation. After the Service members of the congregation, visitors and friends to the number of 60 had tea in the former Ferry Hotel, the premises a few yards away which will still be used for the club's social activities. Mention should be made of the liberal financial assistance accorded by the General Assembly without which this new venture would not have eventuated.

**Swansea.**—The Dramatic Group have recently presented three one act plays: *The Dear Departed*, *The Bakerhouse*, and *All in the Day's Work*, to a large and appreciative audience. We recommend the last named to other dramatic groups. It a thought-provoking and amusing play by Wodehouse, involving mild psycho-analysis.

## FRANK HERMANN PALMER

PARK STREET CHURCH, HULL, has lost one of its oldest and staunchest supporters by the passing, at the age of 82, of Mr. Frank H. Palmer. Mr. Palmer was born at Grimsby but came to Hull at an early age. Beginning his professional career at Ipswich, he returned to Hull in 1914 and, a year or two later succeeded his uncle as head pharmacist at the Hull Royal Infirmary. He retired only three years ago, after staying at his post throughout the war with all its attendant strains and anxieties. For 21 years he had been Treasurer of Park Street Church, which fact alone speaks volumes for his devotion to the Unitarian cause. He combined an independent and critical habit of mind with a true kindness of spirit which won him the love and respect of those who knew him well. Mr. Palmer lost his wife two years ago and leaves a son and a daughter.

## CALENDAR

### SUNDAY, APRIL 24th

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS.  
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.  
ABERYSTWYTH, New Street Meeting House, 11, Mr. CARRELIO MORGAN.  
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. J. UNSWORTH.  
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.  
ALTRINCHAM, Dunham Road Chapel, 11, Mr. P. M. OLIVER, 6.30, Mr. T. W. ROBERTS.  
ANDELL, (See Lytham St. Annes.)  
ASHTON-UNDER-LYNE, Richmond St., 6.30, Supply.  
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.  
BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.  
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.  
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. R. WILDE.  
BESSLS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. W. C. NEWTON.  
BILLINGSHURST, Free Church, South St. 11.15, Rev. J. MARTIN HALL.  
BIRKENHEAD, Unitarian Ch., Bessborough Rd., 6.30, Rev. EDGAR HILL.  
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON L. STUART.  
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. A. CLARK.  
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. T. DOVEY.  
BLACKBURN, Unitarian Church, St. Andrews St., 6.30, Supply.  
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.  
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.  
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.  
BOLTON, Halliwell Rd., Free Ch., 2.30 and 6.30, Mr. IRWIN HODGSON.  
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. IAN L. TOSELAND.  
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.  
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. J. C. FLOWER.  
BRADFORD, Broadway Av., 3.15, Rev. DUDLEY RICHARDS.  
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.  
BRIDGWATER, Christ Church, Dampier St., 11, Rev. W. G. TOPPING, 6.30, Mr. M. ANDERSON.  
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.  
BRIGHTON, Christ Church, Unitarian, New Rd., 11, —, 6.30, Rev. F. M. RYDE.  
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.  
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHAS. EASTON.  
BURNLEY, Unitarian Church, Trafalgar St., 6, Mr. J. S. HALLAM.  
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.  
BURY, Chesham Unitarian Church, 6.30, Supply.  
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Rev. H. A. GORE.  
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.  
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. S. CARTER.  
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.  
CARLISLE, Unitarian Church, Lorne St., 2.30, Junior Church, 6.30, Rev. W. J. CARTER.  
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.  
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.  
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.  
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, —.  
CHORWENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN-EVANS.  
CORE, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.  
COSLEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.  
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. T. J. JONES.  
CREWE, Free Christian Church, Beech St., 6.30, Rev. GRACE MEWHORT.  
CREWKEN, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.  
CROYDON, Free Christian Church, Wellesley Rd., 11, Mr. E. S. PETERS.  
DEAN ROW, 10.45, Rev. C. P. SCOTT. STYAL, 6, Rev. C. P. SCOTT.  
DENTON, Wilson Street Chapel, 11 and 6.30, Student.  
DERRY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.  
DITCHLING, Old Meeting House, 10.45, Rev. F. M. RYDE.  
DONCASTER, Free Christian Church, Hill Gate, 11 and 6.30, Mr. G. HARRISON.  
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVILL HICKS.  
DUNDEE, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINSON.  
DUKEDFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.  
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.  
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAYNER.

EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. P. PHILLIPS.  
EXETER, George's Chapel, South St., 11 and 6.30, Rev. DONALD FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. WM. CLARK-LEWIS.  
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. P. CHALK.  
GLASGOW, St. Vincent St. Un. Ch., 11 and 6.30, Rev. ALEXANDER REID.  
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.  
GLOUCESTER, Barton Street Church, 6.30, Rev. B. L. GOLLAND.  
GODALMING, Meadow Chapel, 6.30, Rev. G. MABEL BEAMES.  
GUILDFORD, Ward Street Church, 11.15, Rev. R. LITMAN.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.  
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOTT PEASTON.  
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. D. HILTON.  
HINCKLEY, Gt. Mt., Baines Lane, 11 and 6, Rev. CHAS. BARTLETT.  
HINDLEY, Presbyterian Church, off Market St., 10.45 and 6.30, Rev. R. W. DAVIDSON.

HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.  
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.  
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.  
HUDDERSFIELD, Fitzwilliam St., 11, —.  
HUNSLLET, Unitarian Church, Joseph St., 6.30, Mr. A. J. WHITTAKER.  
HULL, Park Street Church (Unitarian), 11, Junior Church, 6.30, Rev. R. PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. WM. BEER.  
IPSWICH, Unitarian Ch., Friars St., 11, Rev. H. A. GORE.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.  
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITTAKER.  
KNUTSFORD, Brook St. Chap., 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.  
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. E. SHIRVELL PRICE.  
LEICESTER, Narborough Rd., 11, Junior Church, 6.30, Mr. C. WALTON.  
LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HURN.  
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.  
LETHBRIDGE, Vasantia Hall, Gernon Walk, 6.30, Miss M. GRIFFITHS.  
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.  
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.  
LIVERPOOL, Ancient Ch. of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.  
LIVERPOOL, Bootle Free Church, 6.30, Supply.  
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURKEN.  
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN STEWART.  
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.  
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.  
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.  
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER M. LONG.  
LONDON, Blackfriars Mission and Stamford Street Church, 6.30, Rev. A. J. LONG.

LONDON, Brixton, Services at 5 Killieser Av. (second turning on left down Telford Av.), S.W.2, 11, Rev. E. G. LEE.

LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30 and 6.30, Rev. JOHN BALLANTYNE.

LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. LEWIS.

LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.

LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.

LONDON, Hampstead, Rosalyn Hill, 11 and 6.30, Rev. G. E. HALE.

LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.

LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. J. HINKINS.

LONDON, Ilford, High Rd., 6.30, Rev. G. J. G. GRIEVE.

LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Mr. V. FOX.

LONDON, Lewisham, Un. Ch., High St., 11, Mr. C. G. KENWAY.

LONDON, Leytonstone, Lea Bridge Rd., Knots Green, 6.30, Rev. ARTHUR PEACOCK.

LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. DUMBLE.

LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECE WALKER.

LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.

LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.

LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. NEWTON.

LONDON, Thistle Ch., Grosvenor Place, 11, Rev. F. HANCKINSON.

LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.

LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays, May 1, Rev. ISLWYN JONES.

LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. LEE.

LOUGHBOROUGH, Victoria St., 6.30, Rev. E. G. GREEN.

LYTHAM ST. ANNES (ANSELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.

MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Rev. WILL HAYES.

MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 11 and 6.30, Rev. KENNETH SHEERATT.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. H. A. MICKLEWRIGHT.

MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Mr. W. HILL-WARRING.

MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTER.

MANCHESTER, Longlight Free Chr. Church, Birch Lane, 10.45 and 6.30, Supply.

MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.

MANCHESTER, Moston Ch., Eccles, 10.45 and 6.30, Rev. GORDON L. CLARKE.

MANCHESTER, Pendleton Un., Cross Lane, 2.45 and 6.30, Rev. A. VALLANCE.

MANCHESTER, First Chapel, Rusholme, 10.45 and 6.30, Rev. C. A. PATER.

MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Mrs. R. W. DAVIDSON, Women's League Service.

MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30, Student, U.C.M.

MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. ERIC PHILLIPS.

MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.

MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.

MIDDLESBROUGH, Christ Church, Unitarian, Corporation Rd., 6.15, Rev. R. I. PRITCHARD.

MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.

MORECAMBE, see Lancaster.

MORETONHAMSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.

MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, 6, Supply.

NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARNES.

NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. McELDOWNNEY.

NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6.30, Rev. F. SOKELL.

NEWPORT, I.O.W., Unitarian Church, High St., 11 and 6.30, Rev. L. CHANDLER.

NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.

NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. E. MORRIS.

NORWICH, Octagon Church, Colegate, 11, Rev. LEONARD MASON.

NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. G. BOLAM.

OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.

OXFORD, Manchester College Chapel, 11.30, Rev. W. THOMAS WILLIAMS.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.

PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Supply.

PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KESLEY.

POOLE, Unitarian Church, Hill St., 6.30, Rev. F. MUNFORD.

PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.

PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.

PUDSEY, Unitarian Church, 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45 and 6, Mr. WILLIAM MILLAR.

RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Dr. J. CYRIL FLOWER.

ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.

ROCHDALE, Blackwater St., 10.30, Rev. E. D. DAVIES, 6, Mr. S. L. JOHNSTONE.

SALE, Atkinson Rd., 11, Supply.

SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KEMSHALL.

SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. J. A. KENNEDY.

SHEFFIELD, Fulwood Old Chapel, 11, Rev. T. EVANS.

SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY.

SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. PRIESTLEY PHILLIPS.

SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.

SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Rev. H. J. ROSSINGTON.

SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Mr. M. SWAINSTON.

SOUTHPORT, Portland Church, 11 and 6.30, Supply.

STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.

ST. HELENS, Boundary Rd. St. Helen Workshops for the Blind, 6.30, Mr. G. CRAIG.

STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. JOHN KELLY.

STOCKTON-ON-TYNE, Wellington St., 6.30, Rev. A. J. MARTIN.

STOURBRIDGE, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. ROSALIND LEE.

SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.

SWANSEA, Unitarian Church, High St., 6.30, Rev. BASIL VINNY.

Christian Meeting House, Pennard, 11.15, Rev. BASIL VINNY.

SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH.

TAUNTON, Mary Street Church, 11, Mr. F. PARTRIDGE, 6.30, Rev. W. G. TOPPING.

TAVISTOCK, The Abbey Chapel, 6.30, Rev. ROSAMUND BARKER.

TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. MAGNUS RATTIER.

TODMORCEN, Unitarian Church, 10.45 and 6, Rev. MALCOLM JOHNSON.

TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.

TROWBRIDGE, Conigre Unitarian Ch., 3 and 6, Rev. A. F. O. THOMAS.

WALLASEY, Memorial Ch., Manor Rd., 11, Rev. EDGAR HILL, 6.30, Mr. J. ECCLES.

WARHAM, South St., Unitarian and Free Christian Church, 6.30, Visitors specially welcome.

WARRINGTON, Cairo St., 10.30, Rev. J. B. TONKIN, 6.30, Rev. J. H. SANDERS.

WARWICK, High Street Church, 6.30, Rev. GORDON COOPER.

WEST BROMWICH, Lodge Road Church, 11 and 6.30, Dr. D. MEYER KLUNGL.

WEST KIRBY, Brookfield Gardens, 11 and 6.30, Supply.

WHITBY, Flowergate Old Chapel, 6, Supply.

WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.

WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SHAPTON.

YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOOD.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., No. 1 Campden Rd., South Croydon, Surrey.

**The Lindsey Press****THE CONTRIBUTION  
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**UNION FOR SOCIAL SERVICE****ANNUAL MEETING**

WEDNESDAY, APRIL 27, 1949, at 5 p.m.

The Minor Hall,

Church of the Divine Unity, Newcastle-on-Tyne

Chairman: H. DOVE, Esq.

Speaker: REV. W. A. PEACOCK

Subject:

"The Worker and his Job: the Need for a New Approach in Industrial Relationship."

**SUNDAY SCHOOL ASSOCIATION****THE 115th ANNUAL BUSINESS MEETING**

to be held

WEDNESDAY, APRIL 27, at 2.45 p.m.

in

THE CHURCH OF THE DIVINE UNITY, ELLISON PLACE,  
NEWCASTLE-ON-TYNE

Chair to be taken by Mrs. C. P. SCOTT (Retiring President)

Presidential Address by REV. J. HARRY SMITH

Discussion on Future Policy

**A MEETING OF MEMBERS**

of the

**National Unitarian Fellowship**

will be held on Friday, April 29, at 2 p.m.

at the Church of the Divine Unity, Newcastle-on-Tyne

The Rev. J. W. CARTER, M.A., will speak on

"Unitarianism and Christianity"

The meeting will be open to the public

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**SUMMER SCHOOL for TEACHERS**

July 16-23, 1949

**HEYS FARM GUEST HOUSE**

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Early application desirable as accommodation is limited.

**FIFTH MINISTERS' SUMMER SCHOOL**

The Unitarian College, Victoria Park, Manchester 14

Principal **RAYMOND V. HOLT, B.Litt., M.A. (Oxon.)**

will open Four Discussions on the I.A.R.F. Questionnaire

**CHRISTIANITY and SOCIETY**

on Tuesdays, May 10, 17, 24 and 31, 1949, at 2.45 p.m.

Copies of the Questionnaire will be sent on application.

**NEWINGTON GREEN UNITARIAN CHURCH**

SUNDAY, MAY 1st, 1949, at 11 a.m.

**UNITED SERVICE FOR JEWS AND CHRISTIANS**

His Worship the Mayor of Stoke Newington (Councillor R. Pestell, J.P., L.C.C.) will attend accompanied by Aldermen, Councillors, Members of Parliament

Service conducted by J. REECE WALKER, M.R.S.T.

Preacher: Rabbi VIVIAN SIMMONS, B.A., H.C.F.

(Trolleybus 641, Bus 73, Tram 33)

**WAREHAM UNITARIAN CHURCH**

The Pulpit becomes vacant July, 1949. Enquiries please.

The Lay Preacher, 33 years faithful service, and the Organist, 60 years constant and faithful service, are both retiring. Financial assistance for Farewell Presentations gratefully received. Please write: Mrs. Eyre, Secretary, 4 St. Martin's Road, Sandford, Wareham, Dorset.

**CHANGE OF ADDRESS**

THE REV. JOHN KELTY,

13 Cranmer Road,

Edgware,

Middlesex.

**DEATH**

AMEY.—On April 13, at Castle Cary, Somerset, the Rev. Alfred Amey, in his 96th year.

**MARRIAGE**

ELLIS-COTTIER.—On April 14, 1949, at Brookfield (Unitarian) Church, Manchester, by the Rev. Fred Cottier (father of the Bride), Norman, son of the late Mr. A. E. Ellis and Mrs. Ellis, of 37 Balmoral Drive, Denton, to Freda Margaret, elder daughter of the Rev. and Mrs. F. Cottier, 370 Hyde Road, Manchester, 18.

**MISCELLANEOUS**

**PULPIT VACANCY.** The pulpit of the Church of Our Father, Rotherham, is now vacant. Enquiries should be addressed to: Miss M. W. Robinson, 26 Broom Grove, Rotherham.

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